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RELIGION

The truest LOYALTY,

PROTESTANISM

No FANATICISM or JUDAISM.

A

SERMON

Preached May 29, 1753.

L O N D O N :

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МОДЕЛИЯ

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МЕЧАТЕЛЬСКАЯ



*RELIGION the trueſt LOYALTY,
PROTESTANISM no Fanaticism or Judaism.*

A

S E R M O N.

У ТАКОГО АРХИВА ВЪ МОНОГРАФИЯХ
МОСКОВСКОГО УНИВЕРСИТЕТА ПОДГОТОВЛЕНЫ

МОНОГРАФИИ

S E R M O N

Preach'd May 29, 1753.

PSALM CVII. V. 39, 40, 41.

And again, when they are minished, and brought low; through Oppression, through any Plague or Trouble; Though he suffer them to be evil-entreated through Tyrants; and let them wander out of the Way in the Wilderness; Yet helpeth he the Poor out of Misery, and maketh him Households like a Flock of Sheep.

THIS Psalm is one continued Exhortation to a firm and fix'd Reliance upon Divine Providence, under the most desperate and forlorn Circumstances, either personal or national ; and a prevailing Engagement

when oppres'd with both, to trust to that Direction which alone can extricate out of those Troubles, Human Foresight can neither penetrate nor divert. The wonderful Deliverances of the Almighty are beautifully described, and, for which, we are admirably instructed to be thankful; we are informed also, that such are no less common from the Dangers and Perils of a tempestuous Sea, than those of the as fatal Waves of a troublesome World. But notwithstanding Troubles and Disasters upon Land may be as numerous as the Grass which covers it, or those upon the Sea equal to the Waves which roll over it, yet here we are taught they are neither too many for Divine Interposition to remove, or too powerful for Divine Authority to controul. For as at his Word the stormy Wind ariseth, so likewise by the same maketh he the Storm to cease, so that the Waves thereof are still. And as we read, Men went astray in the Wilderness out of the Way, we are also made to understand that it was He only who could, and did, lead them forth by the Right Way, that they might go to the City where they dwelt.

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-It on si skairt hilt i JiswoH : betis
-cacionM doib misler or skit insq:
THE Series of national and personal
Troubles we are this Day commemorating
our Deliverance from, perhaps no Age or
Nation can parallel, and therefore let that
suffice for an Apology that I do not search
further into History for similar Instances
and similar Deliverances.

THIS Land, in the strictest Sense, might
then truly be said to be minished and
brought low; through Oppression, through
Plague or Trouble, and to be evil-entreated.
Through the greatest and worst of all
Plagues, through Tyrants: And no less
justly than in God's due Time, the Poor
were helped, as this Day, out of Misery,
and returned again to their Households, like a
Flock of Sheep.

THERE are not many here whom I can
reasonably conclude to be unacquainted
with the Flourishing Estate of these King-
doms preceding those unhappy Times of
universal Confusion in Church and State,
nor Strangers to the surprizing, and no less
unexpected Methods, Divine Providence
took in order to reinstate us in the for-
mer, as well as to extricate us out of the

latter: However, I shall think it no ill-spent Time to refresh those Memories, who have not totally forgotten what great Things God hath done for us, and to lay before those, who have been altogether incurious, or negligent enough to overlook them, a plain, but faithful Account, that both may henceforth concur in owning the Deliverance, and also be unanimous in gratefully celebrating the Praise, and adoring the Majesty and Justice of the Omnipotent Deliverer,

WHICH Way to discharge this Part more reputably, or at least more agreeably to myself, than following the Directions of our most excellent Liturgy in the Service of this Day, I know not; for it cannot reasonably be presumed I should offer to descend to Particulars, Discourses of this Kind admitting no such Thing, wherefore in Conformity to the Form by Legal Authority prescribed, I shall rest satisfied with instancing in Generals,

THE Miseries then, according to our Liturgy, we were this Day delivered from, were no less, and no other, than those

of an unnatural Rebellion, Usurpation, and Tyranny of ungodly and cruel Men ; and, from the sad Confusions and Ruin thereupon ensuing. The Church, the State, and all Orders and Degrees of Men in both, the King himself not excepted, were equally involved in Ruin and Destruction ; and this Island, which but a little before was rather the Envy of her neighbouring Nations for Peace and Plenty, was strangely made the Scorn and Desp'ision of all round about her, and might, in a literal Sense, be truly term'd a Field of Blood. I will not take upon me to say, the Church was the first Thing openly attack'd ; but I think it may, without Presumption, be assert'd, it was intentionally aim'd at, as early as the State. The Prelate, indeed, fell the first Victim to the Malice of Enthusiasm and Fanaticism ; but it was then evident to all thinking, considerate Persons, that the Monarch was doom'd a Martyr. In short, Church and State were both levelled at together ; and the Fall of the one, before the other was not so much pre-meditated, or intended, as the Destruction of both.

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THERE always was, and ever will be, so close a Connexion between Religion and Government, that whilst one flourishes, it will not fail to support the other; and Corruption, in a Christian Government, can no other Way be spread or dilated, but by Corruption of Religion, and overthrowing those Principles which it teaches and imprints. This then was the Method pursued by those whom our Liturgy justly stiles *Tyrants, ungodly, cruel, and blood-thirsty Men, Sons of Belial*: First, they corrupted and poisoned the Minds of unthinking and unwary Men with Prejudices against the Order and Decency of that Form of Worship, observed in that Church where alone remains, *undefaced, the Beauty of Holiness*.

THESE Prejudices, which they gradually and artfully instilled, for too long a Time were connived at, and at last so successfully prevailed, that that *Hydra* Presbytery, which never yet came into any Country upon the Face of the Earth but by Rebellion, dared openly to shew her Head; and no longer satisfied with employing the Pens and Tongues of her

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Converts in schismatical and heretical Disputes, she demands and obtains the Edge of their Swords in Defence of Rebellion. When they had advanced thus far, they loudly clamoured against Episcopacy, and all Orders, as well as Form, in the Church ; and that was soon followed by no less Confusion, under the Disguise of Levelling in the Commonwealth.

THE King, the *Royal Martyr*, under an Opinion that Men must soon perceive, and be ashamed of their own Weakness and Wickedness, and upon a little cool Reflection, turn to, and embrace that Church they had so uncharitably and unreasonably forsaken and abused ; and consequently rejoice to come again under the Protection of that Government they had so unnaturally and ingratefully insulted and opposed ; forbore a proper Correction so long, that he lost, not only the Power of rebuking Heresy, but likewise that of supporting Majesty ; so far from being able any longer, with the Assistance of the Bishops, to preserve Unity and Concord in the Church ; that, with the Help and Endeavours of his Subjects he could no more prevent Ruin, and Desolation

lation in the State. He confessed, and was sensible of his Error, in abolishing Episcopacy in *Scotland*; or, however, in suffering his Assent to it, to be wrung and extorted from him, and repented of it but once, and that was, 'till for it he lost his Crown and his Life in *England*. Then might *England* truly say, there was a *Throne* without a *Monarch*, an *Upper House* without a *Peer*, and a *Lower* without a *Member*. Then, then was this Land *minished and brought low*; through *Oppression*, through *Plague and Trouble*; and *evil-entreated through Tyrants*. Nothing then but Blood and Desolation, and the Ruin of three Kingdoms, with the Corruption of Morals and all Religion. All the Ties of Nature were then dissolved, Father was set against Son, and Son against Father, and Brother against Brother; the unavoidable Consequence of all civil Wars. For as, One justly observes, there is no Sin, or Wickedness that is not center'd in the Heart of Rebellion; it dissolves, as far as in our Power, the whole Frame of Heaven and Earth, by breaking that Order in which God has disposed the World. *Lucifer* began that Breach in Heaven, and Men

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continue it here upon Earth ; and their's is a Rebellion against God, as well as his, as *Moses* said to *Korah*, *What is Aaron, that ye murmur against him ?* Your Rebellion is against the Lord. Men endeavour to hide their other Sins, but this out-faces Heaven and Earth, justifies itself, puts out Declarations, and makes Proselytes ; nay, forces others to come in to it, and destroys those that will not.

No sooner had these Sons of *Belial*, upon the Downfall of Crown and Mitre, worm'd themselves into Power ; and thereby spread one universal Desolation over these Kingdoms ; but they, in Imitation of their Brethren in no very Foreign Parts, began to justify their abominable, unheard of, diabolical Wickednesses, from Sacred Writ ; and in Despite to Reason, as well as Revelation, went about to persuade their unhappy Adherents, that, that God, who is styled the Author of Peace in all Churches, was the Author of Confusion ; the Aider and Abettor of this bloody Rebellion ; and the Approver and Fautor of all the Evils and Calamities unavoidably ensuing it. What Wonder then, that the Hands of those

Days should be altogether employed in Rapine, wearied in Plunder, and embrew'd in Blood, when their Heads were thus busied to wrest Scripture in Defence of all they could perpetrate, and infernal Malice suggest? Not satisfied then with *binding Kings in Chains, and Nobles in Links of Iron*, (a Text at that Time hackney'd about by the ignoble Magistrate and puritanical Gospelist) they cruelly murdered the best of Men, the tendereſt of Princes, and the most religious of Monarchs: And those of his Offspring, whom Providence prevented them bringing to the same bloody Period, they forced to an Exile, where they were certain to catch an Infection from such a Disorder, the very mention of which was, and now is, sure to be no less fatal to them and to those Kingdoms, than Death itself. The Nobles were not only bound with Links of Iron, but their Lives were forfeited, themselves masſacred, and what was much heavier than Links of Iron, Poverty entailed on their innocent, inoffensive Posterity. When Destruction like this was dealt among the King, the Prelates, and the Nobles; what Havock must necessarily ensue amongſt the Commons! The Plague, Pestilence,

silence, and Famine, are dreadful Signs and Indications of God's Wrath and Indignation, and for the Averting of which our most excellent Liturgy has directed and enjoined us to pray; and yet the Calamities attending Rebellion, or, in other Words, Battle and Murder, are much more dreadful. Don't conclude from hence, that I would be thought to advance, it is not in the Power of the Almighty to make the Plague, Pestilence or Famine, as dismal and destructive in their Workings, as Man, sinful Man, can render the Sword of Rebellion bloody and voracious; but then let me say, and in Agreement with no less sacred a Person than holy *David* himself, that impotent incensed Man, when *left to his Liberty*, is undoubtedly more vindictive, and deaf to all Overtures of Pardon or Reconciliation, Mercy or Forgiveness, than Omnipotence; and therefore He, at a certain Time; chose rather to fall into the Hands of the Lord, whose Mercies are great, than fall into the Hand of Man.

For no less than a Deliverance out of
all these Troubles are we now then to
return Thanks, to confess our own Un-

worthiness, and to praise and adore God's Goodness, to bewail our Sins which brought those Miseries upon the righteous Head of our martyr'd Sovereign, and our Ancestors, and to reverence that Goodness which alone could and did remove them.

THE Methods which God took, the Instruments He made Use of, and the Time He chose to bring about that glorious and wonderful Change, — The Happy, — The speedy Restoration, are all of them together such undeniable, incontestible Proofs of a providential, supernatural Deliverance, that in my Opinion, he that would presume, after an impartial Perusal of the genuine, honest, historical Relation, to dispute, and much more to deny it, may not only be pronounced a downright Sceptick, but an absolute Atheist.

As this is the Case, the best and most undoubted Way to be thankful, is not only to avoid those Sins that brought down those heavy Judgments, but also to stop the uncommon Growth of Power amongst those Sects and Sets of Men
who

who then were the immediate Instruments, (and their Descendants who are now prepared to act the same) of executing them upon us.

THE Malice and Inveteracy of their Forefathers against Church and State was certainly very great and implacable; but let it be granted as great as can be contended for, I must say, 'tis in nothing unequalled by the fanatical, enthusiastical, and puritanical Rage of our Days, unless in Execution.

THE Church, her Services and Ministers, are now as much derided, insulted, scorned and set at nought, as in 1648; and if the Crown stands a little firmer, it is suffered more out of Complaisance, and some other Reasons I choose not to mention, for indulging them with a Liberty, which if thus continued, nothing but another providential Interposition can prevent them levelling as low as it formerly was, than out of any Veneration they, any more than their Ancestors, have for Monarchy.

BUT

But notwithstanding this is manifest and apparent to all, they have even now the Insolence and Assurance to solicit and print for a Coalition; and the candid Disquisitors, as they are pleased to term themselves, have even dared to publish their infamous and abominable Abbreviations, Alterations, and I will venture to add also, Distortions, of the best and compleatest Human Form of Prayer now extant.

WHY such a general Connivance amongst the Rulers and Prelates of the Church should at this Time prevail, or rather, why such a tacit Encouragement should by them be given to their known and professed Enemies, I shall leave to others to assign the Cause; but such is the Assurance of the One, raised and propagated by nothing more, that I can conceive, than by the Indifference or Carelessness (to say no worse of it) of the Other, that it would be difficult to determine, whether these were more intent to undermine and craze, or the Other more slothful and inactive to defend and support, the Foundation of the Church.

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IN short, all our Enemies, of what Denomination soever, are ready and unanimous in uniting to destroy, what few have the Power, how strong soever may be their Will and Inclination, to support; and if our Religion should much longer continue amongst us, it must be confessed to be solely owing to his Providence which once brought about a no less glorious than unexpected RESTORATION.

As God has wonderfully delivered us and our King out of the Rebellion, and all the Calamities thence arising, and as He has hitherto preserved our Religion, in spite of all Opposition; let not this Indifference and Coolness about it, which is the greatest Encouragement to its Enemies, any longer subsist: For alas! what Hopes, what Reason can we entertain, that He will bless and protect our Nation, if we desert and forsake his Church? But—Good God, I tremble at the Beginning of what I have further to advance, to apprise you of the imminent Danger we are in from the

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restless, insatiable Malice, of our avowed and constant Enemies.

THIS is the deadliest Stroke that ever was levelled at us; rather than not gain their Ends, *i. e.* to lay the Church even with the Ground, to join and concur in voting by National Authority, and a Statute of the Kingdom, to unite and incorporate with us a Race of Men, whose Business, in the first Place, must be to convert these Places of Worship into *Synagogues*, and that House where this Bill has passed, into a *Sanbedrim*; whose Vengeance must glut and gorge itself with our Blood, for worshipping and adoring Him whom they crucified, whose Memory they abhor, and at whose Name their Indignation will arise. This is the highest Insult that ever was offered to God the Father, and God the Son was never so denied before.

THE unconverted Jews upon hearing St. Peter's Discourse, we read, were pricked to the Heart, and said to him, and the rest of the Apostles, *Men and Brethren, what shall we do?* And how must the Ears of a Christian tingle at the Men-

Mention of incorporating those, who even yet, notwithstanding all the Judgments they have undergone, hesitate not to declare they would, and do, prefer a Thief and a Robber, to that Person he is convinced to be his Saviour, and thro' whose Merits only he looks for Salvation.

THE other Rebellion we are now returning Thanks for our Deliverance from, was indeed a Rebellion against God, because there are no lawful Powers but what are ordained of God ; and, consequently, resisting Power, is resisting his Ordinance ; but this, is no less, or no other, than an open Rebellion immediately against the Person of God himself.

THERE are many Ways of partaking of other Mens Sins ; and if associating, or uniting with Sinners, be not one of them, I know of none : Wherefore, unless it can be proved the *Jews* did not involve themselves in the blackest Sin, and by the horrid Imprecation of theirs, His Blood be upon us, and on our Children, entail the Wages of it upon them-

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felves and their Posterity, and still add to their Guilt by continuing in their Denial and Infidelity, then must they be undoubtedly pronounced Partakers of the same who incorporate and associate with them.

BUT I am entered upon a Subject too melancholy to be pursued on this Day's Festivity, though Circumstances have made it necessary you now should be told of it. At this Time, therefore, I will say no more to it, but conclude this imperfect Discourse with reminding you what great Reason we all have to be thankful and rejoice.

WE are now commemorating an Happy Period to a long and bloody Rebellion, the Downfall of Usurpation, and all the Evils attending it; the Re-establishment of our Holy Religion, together with the Restitution of the King and Royal Family, and the Restoration of the Government, after many Years Interruption: For all which unspeakable Mercies, let us always rejoice; ever remembering, as a Means never to be totally cast down, that though we may be

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minished and brought low, through Oppression, through any Plague or Trouble ; tho' God suffer us to be evil-entreathed through Tyrants, and let us wander out of the Way in the Wilderness ; yet, as the Royal Psalmist tells us, and this Day's Deliverance abundantly verifies it, that He finally helpeth the Poor out of Misery, and maketh him Households like a Flock of Sheep.
Amen.

F I N I S.

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